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THE PARTICLE ׀ IN HEBREW.* I.

BY ALFRED M. WILSON, PH. D.,

New Haven, Conn.

The frequency with which the particle ׀ occurs is a significant fact. Outside of the Wisdom-literature, it appears, with rare exceptions, in every chapter; while there are a few chapters in which it occurs seventy times and many in which the number of times that it is found is more than fifty. In Genesis alone, it is to be found nearly a thousand times; while in every thousand words, in each of the following books, Numbers, 1 Samuel and Jeremiah, it occurs more than forty-two times.

But the treatment which the particle has received has not been in keeping with these facts. That in Nordheimer's *Hebrew Grammar*, though good, is far from satisfactory. Ewald's discussion of the subject is brief, fragmentary, and incomplete. Green has apprehended the true function of the particle. He has, however, neglected to produce the evidence that ׀ is only "the sign of the definite object." But their treatment is, perhaps, all that could be expected within the narrow limits of a grammar. The lexicons, however, should do better. Yet Gesenius' *Hebräisches und Armäisches Handwörterbuch über das Alte Testament*, although giving ample space to the prepositions, has restricted its treatment of this particle to less than three columns. By far, the most exhaustive discussion of the subject is to be found in a work on the Hebrew-Chaldee Particles by Christian Nolde (or Noldius), an Icelandic divine of the seventeenth century. But this work, however satisfactory, is in Latin. Again, Nolde has, many times, failed to take into consideration the fact that there are verbs, which, contrary to our expectations, take a direct accusative. The failure to observe this fact has, therefore, detracted not a little from the value of his work.

I. THE OCCURRENCE OF ׀.

1. In the books in the order in which they occur in the ordinary Hebrew Bible.

The figures in column one refer to the total number of times that ׀ occurs, and in column two, to the frequency with which it occurs in every thousand words.

* An abstract of a thesis presented by Alfred M. Wilson to the Philosophical Faculty of Yale University, to obtain the degree of Doctor of Philosophy.

	Col. 1.	Col. 2.		Col. 1.	Col. 2.
Genesis	982	56	Nahum	1	2
Exodus	1003	69	Habakkuk.....	4	7
Leviticus.....	752	73	Zephaniah.....	21	30
Numbers.....	672	46	Haggai.....	16	28
Deuteronomy.....	631	50	Zechariah.....	91	32
Joshua	463	51	Malachi	34	42
Judges	462	52	Psalms.....	147	8
1 Samuel.....	519	45	Proverbs.....	21	3
2 Samuel.....	393	40	Job	43	5
1 Kings	545	48	Canticles	24	20
2 Kings ..	575	53	Ruth	37	33
Isaiah.....	216	14	Lamentations.....	6	4
Jeremiah.....	830	43	Ecclesiastes	62	24
Ezekiel.....	610	36	Esther	110	38
Hosea.....	44	20	Daniel	40	19
Joel.....	16	19	Ezra	28	11
Amos	44	24	Nehemiah.....	126	25
Obadiah.....	9	33	1 Chronicles.....	453	46
Jonah	14	22	2 Chronicles.....	515	42
Micah... ..	16	14			

2. In the books arranged according to the frequency with which אֵל occurs in every thousand words, beginning with that in which the number is the highest.

Leviticus... ..	73	2 Chronicles	42
Exodus.....	69	2 Samuel.....	40
Genesis	56	Esther.....	38
2 Kings.....	53	Ezekiel.....	36
Judges	52	Obadiah.....	33
Joshua	51	Ruth	33
Deuteronomy, ..	50	Zechariah	32
1 Kings.....	48	Zephaniah.....	30
Numbers	46	Haggai.....	28
1 Chronicles.....	46	Nehemiah	25
1 Samuel	45	Amos	24
Jeremiah.....	43	Ecclesiastes	24
Malachi	42	Jonah.....	22

Hosea.....	20	Psalms.....	8
Canticles	20	Habakkuk.....	7
Joel	19	Job.....	5
Daniel	19	Lamentations.....	4
Isaiah	14	Proverbs.....	3
Micah.....	14	Nahum	2
Ezra.....	11		

3. In the Hexateuch.

In every thousand words in the Hexateuch, **אֵת** occurs as follows :

1) in the P document, 69 times.

2) “ E “ 55 “

3) “ J “ 49 “

From these facts, it appears 1) that **אֵת** occurs in the Hebrew Bible ten thousand, five hundred and seventy-five (10,575) times ; 2) that it does not occur with the same frequency in the different books, much less in those* which belong to different periods ; 3) that it occurs more frequently in the prose, than in the poetical portions ; 4) that the book in which it is to be found the greatest number of times is Exodus ; 5) that the number of times that it occurs in a thousand words is larger in Leviticus than elsewhere ; and 6) that the number of times that it occurs in a thousand words is in the P document only a trifle less than it is in Leviticus.

II. FORCE.

What is the force of **אֵת** ? Does it serve merely as a sign to call attention to what was already direct and definite ? Or, does it give to the word or words before which it stands additional force or emphasis ? Does it correspond to the Greek *αὐτός* and to the Latin *ipse* ?

1. Cases in which **אֵת** seems to have the force of an Intensive or Reflexive Pronoun.

(1) Ex. 12:13, **וּרְאִיתִי אֶת-הַדָּם**. “And when I shall see the blood” (viz., the blood which, by my command, you have sprinkled upon the door posts and lintels—when I shall see *that* blood), “then I will pass over you.”

(2) Deut. 17:2, **אִישׁ אִו-אִשָּׁה אִשֶּׁר יַעֲשֶׂה אֶת-הָרָע**. If there shall be found “a man or a woman who shall do this (very) evil.” **הָרָע**, as the context shows, refers to a specific sin, viz., that of idolatry.

(3) 1 Kgs. 21:23, **הַכְּלָבִים יֹאכְלוּ אֶת-אִיזָבֵל**. Well might the speaker emphasize the fact that it was the proud, imperious, and revengeful Jezebel that the dogs would eat.

* Comparing prose with prose and poetry with poetry.

(4) 2 Kgs. 14:7, **וּתְפַשׂ אֶת-הַסֵּלַע בַּמִּלְחָמָה**. Sela, the Rock, the well-nigh impregnable fortress—even Sela the King captured.

(5) 2 Kgs. 21:6, **וְהַעֲבִיר אֶת-בְּנוֹ בָּאֵשׁ**. “And he caused his (own) son to pass through the fire”—so great was Manasseh’s infatuation.

(6) 2 Kgs. 23:15, **גַּם אֶת-הַמִּזְבֵּחַ הַהוּא וְאֶת-הַבִּמְצָה הַגָּדוֹל**. “Also that (very) altar and that (very) high place” (viz., those which he had just been describing) “he broke down.”

(7) Isa. 5:12, **וְאֵת פְּעַל יְהוָה לֹא יִבְטוּ**. “And (even) the work of Yahweh they do not regard.”

(8) Isa. 6:5, **כִּי אֶת-הַמֶּלֶךְ יְהוָה צָבָאוֹת רָאוּ עֵינַי**. I am undone...for “the (very) King Yahweh (God) of hosts, mine eyes have seen.”

(9) Isa. 31:2, **וְאֵת-דִּבְרֵי לֹא הִסִּיר**. “And his words” (viz., those condemning the alliance with Egypt, such as those in ch. 29:14 and ch. 30:12-17*—those words) “he will not recall.”†

(10) Isa. 48:14, **מִי בֵּהֶם הִגִּיד אֶת-אֱלֹהֵי**. “Who among them” (the gods of the heathen) “hath made known these (very) things?”

(11) Jer. 25:8, **יֵעַן אֲשֶׁר לֹא-שָׁמַעְתֶּם אֶת-דִּבְרֵי**. “Because ye did not hear my words” (you heard, but not my words) therefore I will gather all the families of the North and send them unto N., the king of Babylon.

(12) Ezek. 15:6, **כֵּן נִתְּנִי אֶת-יֹשְׁבֵי יְרוּשָׁלַם**. “So I will give (even) the inhabitants of Jerusalem.” That *they* should be overtaken by such a fate as that to which the prophet alludes was indeed a surprising statement.

(13) Ezek. 44:24, **וְאֵת-שִׁבְתוֹתַי יִקְרְשׁוּ**.

(14) Hos. 1:4, **וּפָקַדְתִּי אֶת-דַּמִּי יִזְרְעָאֵל עַל-בֵּית יְהוָה**. “And I will visit (even) the bloods of Jezreel upon the house of Jehu.”

(15) Joel 2:20, **וְאֶת-הַצִּפּוֹנִי אֲרַחֵק**. “And the Northerner” (who has done so much mischief to man and beast—even the Northerner) “I will remove to a distance.”

(16) Joel 4:8, **וּמָכַרְתֶּם אֶת-בְּנֵיכֶם וְאֶת-בָּנוֹתֵיכֶם**. Without fear or hesitation, you sold as slaves the children of Judah and Jerusalem. But as you have done to the children of others, so shall it be done to yours. The time is coming when *your sons* and *your daughters* shall be sold as slaves and come as such into the power of Judah.

(17) Amos 3:2, **אֶפְקֹד עֲלֵיכֶם אֶת כָּל-עֲוֹנוֹתֵיכֶם**. “All your iniquities” (which you committed boldly and regardless of the consequences—these very iniquities) “I will visit upon you.”

(18) Amos 9:3, **מִשָּׁם אֲצוּהָ אֶת-הַנָּחַשׁ וְנִשְׁכָּם**. No escape from the power of my vengeance. No refuge even in the midst of the sea. “From there I would command the sea-serpent himself” (a mythological allusion) “and he would bite them.”

* Driver's *Isaiah: His Life and Times*, p. 62.

† **הִסִּיר** Perfect of Certainty.

(19) Jonah 4:7, **וּתַךְ אֶת-הַקִּיקִיּוֹן**. "And the gourd" (which God had specially prepared for the prophet—that every gourd, the worm) "smote."

(20) Zeph. 2:11, **כִּי רוּחַ אֵת כָּל-אֱלֹהֵי הָאָרֶץ**. "For he will destroy* (even) all the gods of the earth."

(21) Zach. 14:12, **אֲשֶׁר יִגַּף יְהוָה אֶת-כָּל-הָעַמִּים**. "With which Yahweh will smite *all the peoples*."

(22) Ps. 26:6, **וְאֶסְבְּבָה אֶת-מִזְבִּיחַ יְהוָה**. "So that I may encompass thine own altar, O Yahweh."

(23) Job 28:23, **וְהוּא יָדַע אֶת-מְקוֹמָהּ**. "Seeing that he knoweth its place" (the place of wisdom, that place which is hidden from all others).

(24) Eccl. 9:15, **וְאָדָם לֹא זָכַר אֶת-הָאִישׁ הַמַּסְכֵּן הַהוּא**. "But no one remembered that (same) poor man." That poor man (the one who by his wisdom had saved the city and who for that reason should have been held in grateful remembrance—even that one) they forgot.

(25) 2 Chron. 21:3, **וְאֶת-הַמַּמְלָכָה נָתַן לְיְחִיָּזָר**. To his sons, King Jehoshaphat gave various gifts; "but the kingdom itself he gave to Jehoram."

2. **אֵת** may originally have had an intensive or reflexive force. From the analogy of language, we should expect as much. But whatever its original force, it came to be used merely as a sign "to call attention to what was already direct and definite." The following considerations confirm this view:

1) The absence of any special emphasis from many words or expressions before which the particle **אֵת** is used.

(1) Gen. 1:4, **אֵת-הָאֹר**. The emphasis, however, is not upon **הָאֹר** but upon **טוֹב**. The emphatic thing is, not that God saw *the light*, but that the light which he saw was good—viz., adapted to the end for which it was designed.

(2) Num. 22:23, **אֵת-הָאָתוֹן**. Under the circumstances, the smiting of the ass was not very strange or surprising. There was no need of specially emphasizing the fact that it was the very animal upon which he was riding, that Balaam smote.

(3) Deut. 14:13-16. Evidently the birds before which in these verses **אֵת** stands are not to be regarded as exceptionally emphatic.

(4) Josh. 10:24, "Place your feet (**אֶת-רַגְלֵיכֶם**) upon the necks of these kings."

(5) 2 Sam. 18:24, "And he lifted up his eyes (**אֶת-עֵינָיו**)."

There was no need of emphasizing the fact that it is his own (or even, his very) eyes, that the watchman lifted up.

(6) 2 Sam. 21:10, "And Rizpah took sackcloth (**אֶת-הַשֵּׁק**)."

(7) 2 Kgs. 5:8. The king of Israel's "rending his garments (**אֶת-כְּנָדָיו**)."

Nothing exceptional about the performance. The rending of the garments was with the orientals a common way of manifesting perplexity of mind or heart.

* רוּחַ Perfect of Certainty.

- (8) Isa. 47:14, "Not shall they deliver their souls (את-נפשם = themselves)."
 (9) Jer. 7:26, "And they did not incline their ear (את-אזנם)."
 (10) Hos. 9:12, "Though they bring up their children (את-בניהם)."
 (11) Zech. 13:9, "As one refines silver (את-הכסף)."
 (12) Eccl. 11:6, "In the morning, sow thy seed (את-זרעך)."
 (13) Neh. 2:1, "And I lifted up the wine (את-היין)."
 (14) 1 Chron. 10:8, "To strip the slain (את-החללים)." Not an uncommon thing for soldiers then to do.
 (15) 2 Chron. 36:13, "And he (Zedekiah) stiffened his neck (את-ערפו) and hardened his heart (את-לבו)."

Additional examples are to be found in Gen. 7:9, את-האבן; 29:3, את-האבן; Lev. 9:29, את-כפי; Lev. 4:4, את-ידו; Judg. 4:21, את-יתד האהל; 1 Sam. 16:13, את-קרן השמן; 20:36, את-החצים; 2 Sam. 19:25, את-בגדיו; 23:18, את-ימיו; 1 Kgs. 18:33, את-העצים; Isa. 55:10, את-הארץ; 65:20, את-ימיו; Jer. 7:18, את-האש; 25:4, את-אונכם; 34:14, את-אזנם; Ezek. 34:27, את-שכרי; 43:22, את-המזבח; 46:14, את-הסלת; Zech. 11:12, את-שכרי; Ps. 123:1, את-עיני; 127:5, את-אשפתו; Job 1:20, את-ראשו; Cant. 8:11, את-הכרם; Ruth 3:14, את-רעהו; Eccl. 2:10, את-לבי; 4:5, את-ידיו; Esth. 9:10, את-הכרם; Dan. 10:5, את-עיני; Neh. 6:5, את-נערו; 9:16, את-ערפם; 1 Chron. 7:21, את-מקניהם; 13:9, את-ידו; 2 Chron. 20:25, את-השלל; 28:8, את-השלל; 30:27, את-העם.

2) The use of את with a word in one place and its omission from the same word in a similar, if not a parallel, construction. Over an hundred examples belong here. They are to be found in all kinds of composition, in prose and poetry, in history and prophecy. They occur in at least twenty-three books.

Ex. 2:7 ויתן לך את-הילד.

9 ותקח האשה הילד.

Lev. 26:42 וזכרתי את-בריתי.

44 להפרי בריתי.

Deut. 17:2 אשר יעשה את-הרע.

7 ובערת הרע.

Josh. 18:2 אשר חלקו את-נחלתם.

7 וגד וראובן לקחו נחלתם.

1 Sam. 2:15 גם בטרם יקטרון את-החלב.

16 קטר יקטרון כיום החלב.

1 Kgs. 15:5 אשר עשה דוד את-הישר.

11 ויעש אסא הישר.

Isa. 40:13 מי-תכן את-רוח יהוה.

42:1 נתתי רוחי עליו.

Isa. 49:21 מי ילד-לי את-אלה.

21 ואלה מי גדל.

- Jer. 28:3 משיב את-כל-כלי בית יהוה .
 6 להשיב כלי בית-יהוה .
 Ezek. 18:2 אתם משלים את-המשל הזה .
 3 משל המשל הזה .
 Amos 3:1 שמעו את-הדבר הזה .
 4:1 שמעו הדבר הזה .
 Zech. 2:1 ואשא את-עיני .
 5 ואשא עיני .
 Ps. 102:16 וייראו גוים את-שם יהוה .
 22 לספר בציון שם יהוה .
 Eccl. 1:13 ונתתי את-לבי לדרוש .
 17 ואתנה לבי לדעת חכמה .
 Ezra 6:19 ויעשו בני-הגולה את-הפסח .
 20 וישחטו הפסח .
 Neh. 6:1 כי בניתי את-החומה .
 6 אתה בונה החומה .
 2 Chron. 18:4 דרשנא כיום את-דבר יהוה .
 18 שמעו דבר-יהוה .
 2 Chron. 32:14 להציל את-עמו מידי .
 15 להציל עמו מידי .

It is to be noted, in the examples cited, that the word before which the **את** is wanting, follows the construction in which the particle stands before the same word. But the cases, in which the word before which the **את** is omitted precedes, are equally as numerous. Here belong the following :

- Gen. 19:6 והדלת סגר אחרי .
 10 ואת-הדלת סגרו .
 Ex. 9:5 יעשה יהוה הדבר הזה .
 6 ויעש יהוה את-הדבר הזה .
 Lev. 13:6 וכבס בגדיו .
 14:8 וכבס המטהר את-בגדיו .
 Num. 6:9 וגלח ראשו ביום טהרתו .
 11 וקדש את-ראשו ביום ההוא .
 Judg. 3:12 לעשות הרע בעיני יהוה .
 12 כי-עשו את-הרע בעיני יהוה .
 1 Sam. 6:7 והשיבתם בניהם מאחריהם הביתה .
 10 ואת-בניהם כלו בבית .
 1 Sam. 8:9 והגדת להם משפט המלך .
 10:25 וידבר שמואל את משפט המלכה .
 1 Kgs. 6:1 ויבן הבית ליהוה .
 9 ויבן את-הבית .
 *6

- 2 Kgs. 5:6 ויבא הספר אל-מלך ישראל.
 7 ויהי כקרא מלך-ישראל את-הספר.
 Isa. 44:21 זכר-אלה יעקב.
 48:14 מי בהם הגיד את-אלה.
 Jer. 7:3 היטיבו דרכיכם ומעלליכם.
 5 תיטיבו את-דרכיכם ואת-מעלליכם.
 Jer. 48:47 ושבת ישוב מואב.
 49:6 ואשיב את-ישוב בני-עמון.
 Ezek. 4:5 ונשאת עון בית-ישראל.
 6 ונשאת את-עון בית-יהודה.
 Ezek. 41:2 וימד ארכו ארבעים אמה.
 4 וימד את-ארכו עשרים אמה.
 Ps. 99:5 רוממו יהוה אלהינו.
 100:2 עבדו את-יהוה בשמחה.
 Prov. 22:23 כי-יהוה יריב ריבם.
 23:11 הוא-יריב את-דיבם אתך.
 1 Chron. 7:16 ותקרא שמו פרש.
 23 ותקרא את-שמו בריעה.
 2 Chron. 35:16 לעשות הפסח.
 17 ויעשו בני-ישראל את-הפסח.

Upon the supposition that **את** was used to give additional force to the word or words before which it stands, its omission in the similar or parallel construction in the above examples does not admit of an easy explanation. If in the one case, in order to bring out the emphasis that should be upon the word, the presence of the **את** were necessary, its presence would, for the same reason, seem to be essential in the second case. All difficulty, however, disappears, if we assume that, whatever its original force, **את** came to be used only as a sign which the writer or speaker, might, according to his fancy or inclination, use or not use.

3) The absence of **את** before words which the writer desired to make as emphatic as possible. If **את** could have contributed to that end, the writer certainly would have made use of the same. That in so many cases he did not is strong presumptive evidence that **את** is powerless to give additional force to the word before which it stands, that it is only a sign "to call attention to what was already direct and definite."

Of the many examples which come under this head, only a few can be noted here.

(1) Gen. 27:36, והנה עתה לקח ברכתני. The taking away of his blessing was to Esau the crowning evidence of Jacob's supplanting him. Nevertheless ברכתני stands without **את**.

(2) 1 Kgs. 22:13, **לְקַרְא מִיכָיָהוּ**. "To call Micaiah," the very last person whom the king of Israel desired to have present at the council.

(3) Isa. 31:7, **כִּי בְיוֹם הַהוּא יֵמָאֲסוּן אִישׁ אֱלִילִי כַסְפּוֹ וְאֱלִילִי זָהָבוֹ**. His idols in which he had put all confidence—*these* as being powerless to help, he will, in the day when the Assyrian hosts shall invest the city, cast away.

(4) Isa. 48:3, **הָרֵאשֹׁנוֹת מֵאִזְּהֵנִי**. "The former things I long ago made known." That "the former things" were for the speaker emphatic appears from the position of **הָרֵאשֹׁנוֹת**; but the **אֵת** is absent.

(5) Jer. 51:3, **הַחֲרִימוּ כָּל-צְבָאָהּ**. "Destroy ye all her host" (viz., all the host of Babylon).

(6) Ezek. 5:10, **וּבְנִים יֹאכְלוּ אֲבוֹתָם**. The superiority of the father to the son,* whom the latter should hold in honor and veneration, was with the Hebrew a fundamental truth; but in the times to which the prophet alludes, all this will be changed. So completely will the sons be transformed by the terrible straits to which Jerusalem is reduced, that they will devour (even) their fathers.† **אֲבוֹתָם** should, therefore, have been made as emphatic as possible.

(7) Ezek. 21:31, **הַסִּיר הַמְצַנֶּפֶת וְהָרִים הָעֵטֶרָה**. "I will remove the mitre and will lift up (from the head) the crown." The mitre and the crown were symbols, the former of the priestly caste, the latter of the kingly order. But even these, although to do so involved the breaking up of the caste and the order, it was Yahweh's declared purpose to remove.

(8) Ezek. 26:4, **וַיִּשְׁחָתוּ חוֹמוֹת צֹר**. "And they shall destroy the walls of Tyre."

(9) Hos. 2:8, **וְנִתְּבוֹתֶיהָ לֹא תִמְצָא**. "And her paths she shall not find." The paths in which she had been accustomed to walk—*these*, so completely will Yahweh hedge her about, she will not be able to find.

(10) Joel 2:13, **וּקְרַעוּ לְבָבְכֶם**. You have been rending your garments; but now "rend *your hearts*."

(11) Amos 1:5, **וַיִּשְׁבֹּתִי בָרִיחַ דַּמֶּשֶׂק**. "And I will break in pieces the bar of Damascus."

(12) Amos 5:21, **מֵאֲסֵתִי חֲגִיגָתְכֶם**. "Your feasts" (in which you find so great delight and satisfaction—even these) "I despise."

(13) Amos 8:9, **וְהִבֵּאתִי הַשֶּׁמֶשׁ בַּצָּהָר**. "And I will cause the sun to go in at mid-day."

(14) Mic. 6:5, **לִמְעַן דַּעַת צְדָקוֹת יְהוָה**. "In order to know the righteous acts of Yahweh."

(15) Nah. 1:4, **וְכָל-הַנְּהָרוֹת הַחֲרִיב**. "And all the rivers, he will dry up." The drying up of the rivers, what a striking proof of his control over nature!

* Cf. Matt. 22:42, 43.

† Whether the prophet's language is in fact to be taken literally or figuratively is, so far as this interpretation is concerned, immaterial.

(16) Zeph. 3:19, והנרחה אקבץ. "And her that was driven away (even that one) I will gather."

(17) Ps. 9:2, אספרה כל-נפלאותיך. "I will recount all thy wonderful works."

(18) Prov. 14:31, עשק רל חרף עשהו. "He that oppresseth the poor reproacheth his maker."

(19) Job 37:14, האזינה זאת איוב. "Give ear to this, Job." From Elihu's point of view, זאת certainly should have been made as emphatic as possible.

(20) 1 Chron. 11:19, הדם האנשים האלה אשתה. "Shall I drink the blood of these men?"

(21) 2 Chron. 34:15 ספר התורה מצאתי בבית יהוה. "The book of the law I (Hilkiah the priest) found in the house of Yahweh."

ADDITIONAL EXAMPLES.

Ex. 15:26.....	כל-חקי	Jer. 2:31.....	דבר-יהוה
Ex. 23:19....	ראשית בכורי אדמתך	Jer. 17:27.....	ארמנות ירושלם
Ex. 31:18.....	שני לחת הערת	Jer. 49:8.....	איד עשו
Lev. 24:15.....	אלהיו	Ezek. 3:18.....	דמו
Deut. 18:18.....	דברי	Ezek. 17:18.....	כל-אלה
Josh. 22:33.....	אלהים	Hos. 4:6.....	הרעת
Judg. 5:2.....	יהוה	Joel 4:4.....	גמלכם
1 Sam. 23:9.....	האפור	Amos 9:12.....	זאת
1 Kgs. 19:10.....	בריתך	Mic. 1:6.....	שמרון
1 Kgs. 22:19.....	דבר יהוה	Nah. 3:13.....	בריתך
2 Kgs. 5:11.....	המצרע	Ps. 46:5.....	עיר אלהים
2 Kgs. 10:8.....	ראשי בני-המלך	Job 10:13.....	אלה
2 Kgs. 22:8.....	ספר התורה	Dan. 9:6.....	העיר והקדש
Isa. 32:9.....	קולי	Neh. 7:5.....	ספר היחש
Isa. 45:11.....	האתיות	2 Chron. 29:15.....	בית יהוה
Isa. 53:4.....	חלינו	2 Chron. 36:23....	כל-ממלכות הארץ

Rem. A. But having lost its original force, why was את retained? To point out the Accusative. The Accusative ending having been lost, there was no other way to indicate the same.

Rem. B. ל also is occasionally used as the sign of the Accusative.

Rem. C. To את as the sign of the Accusative, there corresponds, in Aramaic, the particle ל (which is also used as Preposition). Cf. Dan. 2:12; 7:25.

Rem. D. In Aramaic, in addition to ל, a common sign of the Accusative is ית, which, without doubt, is to be connected etymologically with את.

Rem. E. In the Arabic, اِذَا, which goes back to the same root as do

את and **אות**, is used only with pronominal suffixes. The Accusative ending having been retained in the Arabic, there was no call to use a separate particle to indicate that the noun following was in the Accusative.

Rem. F. It is claimed that **את** has the force of "namely." That fact would, if ever, appear when the particle was used with an Accusative in apposition with a preceding Accusative. In the following examples, **את** seems to have that force:

(1) Gen. 17:8, **ארץ מגריך את כל-ארץ כנען**. "The land of thy sojournings, viz., all the land of Canaan."

(2) Ex. 22:24, **עמי את-העני עמך**. If ye shall lend to my people, viz., the poor with thee." The prohibition enjoined is to be connected merely with lending to the poor.

(3) Josh. 6:26, **העיר הזאת את-יריחו**. "And who shall (re-)build this city, viz., Jericho."

(4) Jer. 7:15, **כל-אחיכם את כל-זרע אפרים**. "All your brethren, viz., all the seed of Ephraim."

(5) Jer. 31:7, **עמך את שארית ישראל**. "Save, O Yahweh, thy people, viz., the remnant of Israel."

(6) Ezek. 34:23, **רעה אחד את עבדי דוד**. "And I will cause to arise a (lit. one) shepherd, viz., my servant David."

(7) Zech. 10:3, **עדרו את-בית יהודה**. "For Yahweh (God of) hosts will visit his flock, viz., the house of Judah."

(8) Zech. 11:10, **מלקי את-נעם**. And I took my staff, viz., beauty."

(9) Esth. 2:18, **משלה גדול את משתה אסתר**. "And the king made a great feast, viz., the feast of Esther."

(10) Dan. 11:2, **הכל את מלכות יון**. "He will stir up the whole (world), viz., the Kingdom of Javan."

But in many such cases, **את**, as "namely," would be wholly out of place. (cf. examples below). This fact, therefore, discredits those in which **את** seems to have that force and makes it extremely improbable that such can be its force in the cases which do not come under this head.

(1) Gen. 6:9, **את-שם את-חם ואת-יפת**. Shem, Ham, and Japheth are in apposition with **שלושה בנים**. Each name is preceded by the particle. But we cannot give to the same the force of "namely," translating, "And Noah begat three sons, viz., Shem, viz., Ham, and viz., Japheth."

(2) Ex. 35:10-19. A series of Accusatives, twenty-five and more, in apposition with **כל-אשר** in v. 10. Each Accusative is preceded by **את**. Certainly the force of the particle is not that of "namely."

(3) Jer. 3:24. Loose construction. Nevertheless **את-צאנם ואת-ברקם** **ג'יע אבותינו** are in apposition with **את-בניהם ואת-בנותיהם**. But it

would be absurd to translate, “viz., your flocks, and viz., your herds, viz., your sons, and viz., your daughters.”

(4) 2 Chron. 13:19. A statement that Abijah captured the following cities:
את-בית-אל ואת-יִשְׁנֹהוּ אֶת-עֶפְרַיִם.

For other examples, see Gen. 1:16; Ex. 30:3; 31:7-11; 37:16,26; 38:3; Lev. 26:16; Num. 4:14; 25:8; 31:8; Deut. 4:43; Isa. 37:12; 39:2; Jer. 15:3; 16:5; 32:11; 41:10; 43:6; 51:28; Ezek. 16:53; 1 Chron. 6:42-46 and 2 Chron. 5:1; 1:19.

[To be Continued.]